

We do not assert, as some reviewers of the work before us have done, that this is the first exposition which has been given of the Confession; but we regard it as the first worthy of the name. It appears to us to be about perfect of its kind. The style is simple, clear, concise, such, in short, as belittles the subject more perfectly than any other that could have been employed. And as regards matter, it contains nothing redundant, nor is there anything wanting. It embodies a vast amount of thoroughly-digested theological learning. It is a treasury of arguments in defence of orthodoxy, and will be found to place many of the disputed points in modern times,—those especially regarding faith,—in a clear and masterly light. The arguments are stated briefly, but they contain the marrow of all that could be said on the subjects to which they refer. It is not polluted by the slightest taint of sectarianism; and its brevity being that of laborious condensation, is far more effective than a much more lengthy, but diffuse, production could have been.

We would recommend the work to the officers of the Church, that they may be well instructed in the Word of their testimony. We would recommend it to parents, as a means of enlightening their offspring; and to all as a compend of that living truth which is the basis of all genuine feeling; which in times past nourished the faith of our fathers, till it obtained the measure of a godly heroism, and which in present times is the best preservative against Popery. It is not by a milk and water evangelism, perfumed with pietism, that Popery is to be withstood; it is by God's truth that Satan's falsehood is to be opposed and displaced. The witnesses overcame by the blood of the Lamb, and by the word of their testimony.

### Miscellaneous

#### RELIGIOUS INTELLIGENCE.

##### CONVERSIONS TO POPERY.

The last week was not by any means barren of events in the movement still going on in our Church. The Romish party continues to gain strength in a variety of ways. We will instance a few cases.

1. The Romish Priest of Northampton thus writes to a journal of its own sect:—

"Yesterday, the Rev. Frederick W. Faber, Rector of Elton, with seven of his parishioners, accompanied also by Thomas Francis Knox, Esq. B.A., Trinity College, Cambridge, made public profession of the Catholic faith in our Collegiate chapel of St. Felix; and this day I had the inexpressible comfort of administering the sacrament of Confirmation and the Holy Communion to the same edifying and fervent band of devout converts."

2. Mr. Capes of Doctors' Commons, who joined the Romish sect a few days since, appears to be the brother of the Rev. J. M. Capes, who, a few months since, gave up his church at Bridgewater.

3. The *Church and State Gazette* informs us that "several members of the congregation of the Rev. W. U. Richards, successor to Mr. Oakley, at Margaret Street Chapel, have recently entered the Church of Rome."

4. The same journal makes the following startling assertion:—"We announce, with the greatest regret, and upon authority which, though we cannot name, we consider indisputable, that one of the Chaplains of the Bishop of London is on the point of being admitted into the Romish Church."

5. We may add, that we have heard, and believe that the widow and daughter of a late Rector of Fulham have been earnestly endeavoring, very recently, to obtain a site at Fulham for a large Romish chapel and convent!

Another journal informs us that "the Lord Bishop of Olena, the Right Rev. V. A. of the district, has taken possession of land for the erection of a chapel for Hackney, and for a convent of the Sisters of Charity."

This is pretty well for one week. But what most surprises people is, that amidst all this, there is not the slightest movement on the part of the authorities of the Church either to check or to counteract, or in any way to remedy the evil. Rather would it appear, from their complacent silence, that they are well pleased, and entirely satisfied, with what is going on.

As, for instance, Mr. Oakley turns Popist, and

quits his chapel. One would have expected that some alarm would have been caused by so unusual a circumstance, and that special care would have been taken that, in filling up the vacant place at Margaret Chapel, a sound Protestant should be selected. But instead of this, Mr. Oakley is allowed to nominate his own successor! The very person—his own curate—who had been assisting him in the work of "unprotestantising" the congregation, is named as the new minister; and now we hear, and have no right to be surprised at hearing, that "several members of the congregation have recently entered the Church of Rome."

Again, Mr. Sewell, of Exeter College, preached on the 5th of November before the University of Oxford. Not wishing him self to leave the Church, he assailed very pointedly those who had left it. He told his hearers that "the plague had begun." He exhorted them "to stand between the dead and the living, that the plague might be stayed." For this denunciation of his former friends, the Newman and Oakleys, he receives much praise. It is said to be apparent that not all the Tractarians, but only some of them, are inclined to Rome. And thus the delusion is kept up.

Yet, all this while, what is Mr. Sewell's real position? It is exactly what Mr. Newman's was seven years ago. He, Mr. Newman, could then publish lectures against Romanism. He could call Rome "a cruel step-mother." He could warn men against being deceived by her. And all this Mr. Sewell does now.

Meanwhile, however, these two men have been all along, and still are, on the same foundation. Neither of them, for years past, has been content with the system of the Thirty-nine Articles; both of them have been appealing to the "authoritative teaching of the Catholic Church in all ages," and both of them do so still. The only difference is, that Mr. Newman has followed his principles to their legitimate results, while Mr. Sewell leaves his argument incomplete. Sewells and Richardeses, however, abound in our Church. There are hundreds who are still preaching the same old Romish doctrines which have lauded Newman, Oakley, Ward, and Wingleid, in the apostasy. And while the connection continues between cause and effect, and Tractarianism is still suffered to lodge within our Church's precincts, we may safely calculate on a constant stream of apostates to Romanism,—pressing over without exciting, apparently, any alarm, scarcely any disapprobation, among those who are supposed to be guardians of our Protestant Church!

FREE CHURCH COLLEGE.—The third session was opened yesterday, Nov. 1.—Dr. Chalmers delivering the introductory address, in presence of the Professors and an extremely crowded hall. It was an address, we need not say, altogether admirable,—characterized by all that massiveness of thought, and eloquence of diction, which have by common consent raised Dr. Chalmers to the chief place among modern theologians,—and we may add, was delivered with, if possible, even more than his accustomed energy. The subject was, piety and learning, as requisites to a properly qualified Christian ministry. The former, piety, was stated to be an essential qualification; the latter, learning, to be in a certain degree essential to all, and in its highest walks desirable and necessary for those who occupy the more prominent stations in the Church. The Doctor strongly urged the importance of at least maintaining, and if possible of raising, the literary standard which previously prevailed when they were in connection with the Establishment, so that they might have not only a pious, but a lettered ministry, able to meet the enemy on his own field, and foil him with his own weapons,—and might also demonstrate to the world that it was possible to popularize a Church without vulgarizing it. At the same time he had no sympathy with those who looked with suspicion or contempt on the employment of even unlettered piety in the service of the gospel; and he therefore hailed with delight the re-institution by the Free Church of the order of Catechists. Towards the conclusion of his address, Dr. Chalmers feelingly referred to the loss which the College and the Church had sustained in the death of Dr. Welsh, and paid a touching tribute to his memory. He stated the arrangements for the winter, and, in the course of so doing, expressed the high gratification he experienced in hailing as his colleagues

Dr. Buchanan and Dr. Fleming, both of whom had been appointed since last session. Dr. Buchanan's testimonials were to be found in his works, which were "known and read of all men," and were strikingly characterized by a union of the highly evangelized with the purely academic; while Dr. Fleming was known and acknowledged as the first of British Naturalists, and in every way fitted to adorn the chair of Natural Science, to which he had been appointed. These allusions were received with great applause.—The Hall opens this winter with brilliant prospects. The students are numerous; and we believe we are within the truth in saying, that there is not a theological institution in Christendom which contains a more able, and distinguished, and efficient staff of professors. The Free Church has in this, as in all her other departments, abundant cause to "thank God and take courage."

FREE CHURCH COLLEGE, EDINBURGH.—On the evening of Monday last, the 3rd current, after sermon by the Rev. Dr. Macdonald, Ferintosh, in this church, the congregation presented him with a purse containing fifty sovereigns, and a handsome silver snuff-box. The rev. Mr. Noble, in handing the present to the venerable Doctor, took occasion to observe, in the excellent and appropriate remarks which he made, that the Highlanders of Edinburgh tendered him this gift in token of their esteem and affection for him as a man, a Christian, and a devoted, talented, and successful minister of the everlasting gospel; and of their deep gratitude to him for the unceasing and fatherly anxiety manifested by him for the last forty years, in promoting the spiritual interests of the Highlanders of Edinburgh. Mr. Noble concluded his interesting address, by assuring the worthy patriarch that the cordial prayers of the congregation followed him in all his weary journeyings. Dr. Macdonald having, in a very feeling manner, returned thanks, the congregation dispersed, after prayer by Mr. Noble. The scene altogether was of the most pleasing and gratifying description; and long will it be remembered by those who had the happiness to witness it.

THE REV. ANDREW GRAY OF PERTH.—The Rev. Mr. Gray, of the Free West Church here, is about to proceed to Constantinople and the East, being deputed thither by the Committee on the Scheme for the Conversion of the Jews, in order to examine into the state of the Assembly's missions in that quarter, and, if possible, to devise means for increasing their efficiency. Those who know the ability, judgment, and zeal of Mr. Gray will readily recognize his peculiar fitness for the task thus entrusted to him; and as the rev. gentleman's health has for some time past been adverse, we join, with many who admire his character and attainments, in expressing a sincere hope that his journey to the "clime of the Sun" may number among its fruits advantage to himself personally, as well as benefit to the organization that is employing his Church to reclaim "the lost sheep of the house of Israel."—*Perthshire Advertiser*.

UNITED PRESBYTERY CHURCH.—PRESBYTERY OF PERTH.—This Presbytery met at Perth on Tuesday last, when Dr. Jamieson of Scone, delivered, by appointment, a very appropriate and impressive address to the elders of the congregations under the inspection of the Presbytery, who had been invited to attend. The address was founded on 1 Peter, v. 1, and concluded by a very exciting appeal to follow up the movement towards Christian union so auspiciously commenced at the late meeting in Liverpool.

CHRISTIAN UNION.—We understand that a clergyman, the Rev. A. Campbell, has accepted one of the secretarieships of the London Committee for the promotion of Christian Union, and that the Rev. H. H. Beamish and two of the Liverpool clergy, Mr. Ewbank and Mr. Cordoux, have joined the Committee within the last few days. Up to this time, we believe, the harmony which has marked the various proceedings of the Committee has been uninterrupted. And we remain of opinion, that the very attempt, honestly and earnestly made, to construct an evangelical alliance, will do great good.